

21 And they go into Capernaum. And straightway on the sabbath he entered into the synagogue and taught. And they were astonished at his doctrine, for he taught them as having authority, and not as the scribes. And there was in their synagogue a man [possessed] by an unclean spirit, and he cried out saying, What have we to do with thee, Jesus, Nazareth? Art thou come to destroy us? I know thee who thou art, the holy one of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And the unclean spirit, having torn him, and uttered a cry with a loud voice, came out of him. And all were amazed, so that they questioned together among themselves, saying, What is this? what new doctrine is this? for with authority he commands even the unclean spirits and they obey him. And his fame went out straightway into the whole region of Galilee around. And straightway going out of the synagogue, they came with James and John into the house of Simon and Andrew. And the mother-in-law of Simon lay in a fever. And straightway they speak to him about her. And he went up to [her] and raised her up, having taken her by the hand, and straightway the fever left her, and she served them. But evening being come, when the sun had gone down, they brought to him all that were suffering, and these [were] possessed by demons; and the whole city was gathered together at the

door. And he healed many suffering from various diseases; and he cast out many demons, and did not suffer the demons to speak, because they knew him. And rising in the morning long before day, he went out and went away into a desert place, and there prayed. And Simon and those with him went after him: and having found him, they say to him, All seek thee. And he says to them, Let us go elsewhere into the neighbouring country towns, that I may preach there also, for for this purpose am I come forth. And he was preaching in that synagogue in the whole of Galilee, and casting out demons. And there comes to him a leper, beseeching him, and falling on his knees to him, and saying to him, If thou wilt thou canst cleanse me, but Jesus moved with compassion, having stretched out his hand, touched him, and says to him, I will, be thou cleansed. And as he spoke straightway the leprosy left him, and he was cleansed. And having sharply charged him, he straightway sent him away, and says to him, See thou say nothing to any man, but go, show thyself to the priest, and offer for thy cleansing what Moses ordained, for a testimony to them. But he, having gone forth, began to preach in the synagogues, and to spread the matter abroad, so that he could no longer enter openly into the city, but was without in desert places, and they came to him from every side.

²¹ Some, with A C D E G, read "entered."

²² A B C D E G H I K L M N O P Q R S T U V W X Y Z, and some, have "he entered."

²³ The urgency of time, that need as an introduction, is a story of a man's life. There is no doubt if it should be read here as all. ²⁴ B C D E F G H I K L M N O P Q R S T U V W X Y Z, and some, have "he entered."

²⁵ The house of "Nazareth" is clearly a house of "Nazareth" in Antioch. Version in Mark 1:21 is "Nazareth."

²⁶ Some read, with A B C D E G, "a new doctrine" with authority. The interpretation is "a new doctrine" for the scribes have the authority given with authority. It is a question of scope. Text (A) C E F G H I K L M N O P Q R S T U V W X Y Z, and some, have "he entered."

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11 And he entered again into Capernaum after [several] days, and it was reported that he was at [this] house; and straightway many were gathered together so that there was no longer any room, not even at the door; and he spoke the word to them. And there came to him [one], bringing a paralytic borne by four; and, not being able to get near to him on account of the crowd, they uncovered the roof where he was, and having dug [it] up they let down the couch on which the paralytic lay. But Jesus, seeing their faith, says to the paralytic, Child, thy sins are forgiven thee. But certain of the scribes were there sitting, and reasoning in their hearts, Why does this [man] thus speak? he blasphemes! Who is able to forgive sins except God alone? And straightway Jesus, knowing in his spirit that they are reasoning thus within themselves, said to them, Why reason ye these things in your hearts? Which is easier, to say to the paralytic, (Thy) sins are forgiven [thee]; or to say, Arise, and take up thy couch and walk? But that ye may know that the Son of man has power on earth to forgive sins, he says to the paralytic, To thee I say, Arise, take up thy couch and go to thine house. And he rose up straightway, and, having taken up his couch, went out before them; all so that all were amazed, and glorified God, saying, We never saw it thus. And he went out much by the sea,

and all the crowd came to him, and he taught them. And passing by, he saw Levi the [son] of Alphaeus sitting at the tax-office, and says to him, Follow me. And he rose up and followed him. And it came to pass as he lay at table in his house, that many tax-gatherers and sinners lay at table with Jesus and his disciples; for they were many, and they followed him. And the scribes and the Pharisees, seeing him eating with sinners and tax-gatherers, said to his disciples, Why [is it] that he eats and drinks with tax-gatherers and sinners? And Jesus having heard [it], says to them, They that are strong have no need of a physician, but those who are ill. I have not come to call righteous [men], but sinners.

12 And the disciples of John and the Pharisees were fasting; and they come and say to him, Why do the disciples of John and [the disciples] of the Pharisees fast, but thy disciples fast not? And Jesus said to them, Can the sons of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But days will come when the bridegroom shall have been taken away from them, and then shall they fast in that day. No one puts a patch of new cloth on an old garment; otherwise the new filling-up takes from the old [and] it is worse rent. And no one puts new wine into old skins; otherwise

the skins burst, and the wine is lost, and the skins are ruined. But new wine requires new skins. And no one puts new wine into old skins; otherwise

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twelve asked him (as to) the parables.¹
 And he said to them, To you is given
 (to know*) the mystery of the king-
 dom of God; but to them who are
 without, all things are done in para-
 bles, thus fulfilling that which is
 said, they see and hearing they may
 hear and yet understand, lest it may
 be.* They should be converted and
 they should be forgiven.* And he
 says to them, Do ye not know this
 parable? and how will ye be
 acquainted with all the parables? The
 sower sows the seed, and those are
 they by the wayside where the seed
 is sown, and when they hear, im-
 mediately Satan comes and takes
 away the seed that was sown in
 them.* And these are they in like
 manner who see and upon the rocky
 places, who when they hear the
 word, immediately receive it with joy,
 and they have no root in themselves,
 but are for a time; then tribulation
 arising, or persecution (on account
 of the word, immediately they are
 offended). And others* are they who
 are sown among the thorns: these
 are they who have heard* the word,
 and the cares of this, and the deceit-
 fulness of riches, and the lusts of
 other things, entering in choke the
 word, and it becomes unfruitful.
 And these* are they who have been
 sown on the good ground, such as
 hear the word and receive it, and bear
 fruit: one thirty, and one sixty, and
 one a hundred [fold].

And he said to them, Does the lamp
 come that it should be put under the
 bushel? or under the couch? (Is it
 not that it should be set upon the
 lampstand?) For there is nothing
 hid, which shall not be made
 manifest; nor does any secret thing
 take place, but that it should come to
 light. If any one have ears to hear,
 let him hear. And he said to them,
 Take heed what ye hear; with what
 measure ye mete, it shall be meted to
 you; and there shall be [more] added
 to you.* For whosoever has, to him
 shall be given; and he who has not,
 even what he has shall be taken from
 him.
 And he said, Thus is the kingdom
 of God, as if a man should cast the
 seed upon the earth, and should sleep
 and rise up night and day, and the
 seed should sprout and grow he does
 not know how. *The earth bears
 fruit of itself, first [the] blade, then an
 ear, then full corn in the ear. But
 when the fruit is produced, immedi-
 ately he binds the sickle, for the
 harvest is come.
 And he said, How* should we liken
 the kingdom of God, or with what
 comparison should we compare it?
 As to a grain of mustard seed, which,
 when it is sown upon the earth,
 is less than all seeds which are
 upon the earth, and when it has been
 sown, it grows up and becomes greater
 than all herbs, and produces great
 branches, so that the birds of heaven

can roost under its shadow. And
 with many such parables he spoke
 the word to them, as they were able to
 hear, but without a parable spoke he
 not to them; and in private he ex-
 plained all things to his disciples.
 And on that day, when evening
 was come, he says to them, Let us
 go over to the other side; and hav-
 ing sent away the crowd, they take
 him with them, as he was in the ship.
 But other ships also were with him.
 And there arose a violent gust of
 wind, and the waves beat into* the
 ship, so that it already filled. And
 he was in* the stern sleeping on the
 cushion. And they awake him up
 and say to him, Teacher, dost thou
 not care that we are perishing? And
 awaking up he rebuked the wind and
 said to the sea, Silence! be mute.
 And the wind fell, and there was a
 great calm. And he said to them,
 Why are ye [fearful]? [fearful] now [is it].
 Ye have not faith? And they feared
 [with] great fear, and said one to an-
 other, Who then is this that even the
 wind and the waves obey him?
 V. And they came to the other side
 of the sea, to the country of the
 Gadarenes.* And immediately on
 his going out of the ship there met
 him out of the tombs a man possessed
 with* an unclean spirit, who had his
 dwelling in the tombs, and no one
 was able to bind him, not even with
 chains; because he had been often

bound with fetters and chains, and
 the chains had been torn asunder by
 him, and the fetters were shattered;
 and no one was able to subdue him.
 And continually night and day, in
 the tombs and in the mountains,* he
 was crying and cutting himself with
 stones. But seeing Jesus from afar,
 off he ran and did him homage, and
 crying with a loud voice he says,
 What have I to do with thee, Jesus
 son of the Most High God? I ad-
 vore thee by God, torment me not.
 For he said to him, Come forth,
 unclean spirit, out of the man. And
 he asked him, What is thy name?
 And he says to him, Legion is my
 name, because we are many. And he
 besought him much that he would
 not send them away out of the
 country. Now there was there just at
 the mountain* a great herd of swine
 feeding; and they* besought him,
 saying, Send us into the swine, that
 we may enter into them. And Jesus*
 immediately allowed them. And the
 unclean spirits going out entered into
 the swine, and the herd rushed down
 the steep slope, into the sea,* about
 two thousand; and were choked in
 the sea. And those that were feeding
 there fled and reported* in the city
 and in the country. And they went
 out to see what it was that had taken
 place. And they came to Jesus, and
 they see the possession of demons sit-
 ting [and*] clothed and sensible,

* The parables, and p. 107, A Am Margh
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For the four thousand, the filling of
 brown money baskets of fragments (ask
 ye up? And they said, Seven. And
 he said to them, How do ye not yet
 understand?

22 And he comes* to Bethesda: and
they bring him a blind man, and be-
seech him that he might touch him.
23 And making hold of the band of the
blind man he led him forth out of
the village, and having rest upon his
eyes, he laid his hands upon him, and
asked him if he beheld* anything.
24 And having looked up, he said, "I be-
hold men, for I see [them], as trees,
walking." Then he laid his hands
again upon his eyes, and he saw dis-
tinctly, and was restored and went
all things clearly. And he sent him
to his home, saying, Neither enter into
the village, nor tell [it] to any one
in the village.

27 And Jesus went forth and his disciples into the villages of Cæsarea Philippi. And by the way he asked his disciples, saying unto them, Who do men say that I am? And they answered him, saying, John the baptist; and others, Elias; but others,
28 One of the prophets. And he asked them, But ye, who do ye say that I am? And Peter answering says to him, Thou art the Christ. And he charged them straitly, in order that they should tell no man about him.
29 And he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and

the "disciple" proceeds and of the "scribes," and he killed, and after three days rose again. And he spoke the things* openly. And Peter taking him to Galilee, began to rebuke him. But he secretly round and seeing this disciple rebuked Peter, saying, "Get away behind me, Satan, for thy mind is not on the things that are of God, but on the things that are of men." And having called the crowd with his disciples, he said to them, Whosoever desires to come after me, let him deny himself, and take up his cross and follow me. For whosoever shall ^{desire} to save his life shall lose it, but whosoever shall ^{lose} his life for my sake and for the gospel's, I shall save it. For what shall it profit a man if he gain the whole world and suffer the loss of his soul? for what should a man give in exchange for his soul? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man also be ashamed when he shall come in the glory of his Father with the holy angels.

And after six days Jesus takes with [him] Peter and James and John, and takes them up on a high mountain by themselves apart. And he was transfigured before them:

and the garments became shining, exceeding white as snow; of such as fuller on earth could not whiten them." And there appeared to them Elias with Moses, and they were talking with Jesus. And Peter answering says to Jesus, Rabbi, it is good that we should be here; and let us make three tabernacles, for these one, and for Moses one, and for Elias one. For he knew not what he should say, for they were filled with fear. And there came a cloud overshadowing them, and there came a voice out of the cloud: This is my beloved Son; hear him. And suddenly having looked around, they no longer saw any one, but Jesus alone with themselves. And as they descended from the mountain, he charged them that they should relate to no one what they had seen, unless when the Son of man should be risen from among the dead. And they kept that saying, questioning among themselves, what saying from among the dead was. And they asked him saying, Why¹ do the scribes say that Elias must first have come? And he answering said to them, Elias indeed, having first come, has come all written; and how is it written of the Son of man that he must suffer much, and be set at nought; but I say unto you that Elias also is come, and they have done to him whatever they would as it is written of him.

¹⁴ And when he came to the disciples, he saw a great crowd around them and certain Pharisees against them.

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1. E. "Sands" - ammoniacal soil. *W(4)AD(1)C
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17 saved? But Jesus looking on them
 says, With men it is impossible, but
 not with God; for all things are
 possible with God. * Peter began to
 say to him, Behold, we have left all
 things and have followed thee. Then
 answering said, Verily I say to you,
 There is no one who has left house,
 or brethren, or sisters, or father, or
 mother, or wife, or children, or
 lands, for my sake and for the sake
 of the gospel, that shall not receive a
 hundred-fold now in this time;
 houses, and brethren, and sisters, and
 mothers, and children, and lands,
 with persecutions, and in the coming
 age life eternal. But many first shall
 be last, and the last first.
 And they went on the way going
 up to Jerusalem; and James was going
 on before them: And they were
 amazed and were afraid as they
 followed. And taking the twelve
 again to [him], he began to tell them
 what was going to happen to him:
 Behold, we go up to Jerusalem, and
 the Son of man shall be delivered up
 to the chief priests and to the scribes,
 and they shall condemn him to death,
 and shall deliver him up to the ro-
 mans: and they shall mock him,
 and shall scourge him, and shall spit
 upon him, and shall kill him: and
 after three days he shall rise again.
 And there came to him James and
 John, the sons of Zebedee, saying,

him? Teacher, we would that what
wouldst thou wish this, "Thou wouldst
do it for us. And he said to them,
What would ye that I should do for
you? And they said to him, Give
to us that we may sit one on the
right hand, and one on the left hand,
in thy glory." And Jesus said to
them, Ye do not know what ye ask.
Are ye able to drink the cup which
I drink, or be baptised with the bap-
tism that I am baptised with? And
they said to him, We are able. And
Jesus said to them, The cup that I
drink ye will drink and with the
baptism that I am baptised with ye
will be baptised; but to sit on my
right hand or? on my left is not mine
to give, but for them for whom it is
prepared. And the two having heard
of all, began to be outrageous about
James and John. But Jesus having
called them to him, says to them,
Ye know that those who are assumed
to rule over the nations exercise lord-
ship over them; and their great men
exercise authoritatively over them; but it
is not thus among you; but whoso-
ever would be great among you, shall
be your minister; and whosoever
would be first of you shall be bond-
man of all. For thus the Son of man
did not come to be ministered to, but
to minister, and give his life a ransom
for many.

And they came to Jericho, and as

17 he was going out from Jericho, and
 his disciples and a large crowd, the
 son of Themas, Bartimaeus, the blind
 (man),¹ sat by the roadside begging.
 18 And having heard that it was² Jesus
 the Nazarene,³ he began to cry out
 and to say, O Son of David, have
 19 mercy on me. And many re-
 buked him, that he might be silent:
 but he cried so much the more, Son
 20 of David, have mercy on me. And
 Jesus, standing still, desired him to
 be called. And they call the blind
 (man), saying to him, Be of good
 21 courage, rise up, he calls thee. And
 throwing away his garment he
 22 started up⁴ and came to Jesus. And
 Jesus answering says⁵ to him, What
 wilt thou that I shall do to thee?
 And the blind (man)⁶ said to him,
 23 Rabbouni, that I may see. And Jesus
 said to him, Go, thy faith has healed
 thee. And he went confidently, and
 followed him⁷ in the way.
 XI. And when they draw near to
 Jerusalem, to Bethphage and Beth-
 any, at the mount of Olives, he
 1 sends two of his disciples, and says
 to them, Go into the village which
 is next against you, and immediately
 on entering into it ye will find a colt
 tied, upon which no (man) of man-
 2 has ever⁸ sat: loose it and lead it
 3 (hither). And if any one say to you,
 Why do ye do this? say, The Lord
 has need of it: and straightway it

¹ sends a little. And they departed, and I found a ² cold board to the door without at the doorway; and they ³ leave him. And some of those who stood there said to them, What are ye doing, leaving the cold? And they said to them, we Jesus had commanded ⁴ And they do these (do it). And they laid the cold to Jesus, and said: they ⁵ clothes upon it, and he sat on it, and many strewn their clothes on the way, and others cut down branches from the trees (and went on) covering them on the way). And those going on before and those following ⁶ said out, Hosanna! Blessed (be) be that comes in (the) Lord's name. Blessed (be) the coming kingdom! our father David. Hosanna in the highest! And he ⁷ entered into Jerusalem, and ⁸ into the temple; and having looked round on all things, the hour being already late, he went out to Bethany with the twelve. ⁹ And on the morrow, when they were gone out of Bethany, he hungered. And coming from ¹⁰ after off a fig tree which had leaves, he came, if perhaps, he might find something on it. And having come up to it he found nothing but leaves, for it was ¹¹ not the time of figs. And answering him and to it, Let no one eat fruit of this any more for ever. And his disciples heard it. And they came to Jerusalem, and ¹² entering into the

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he had answered them well, demanded of him. Which is (the) first commandment of all? And Jesus answered him, (The) first commandment of all* (is), Hear, Israel: the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thine understanding and with all thy strength. This is (the) first commandment.* And a second like it* (is) this: Thou shalt love the neighbour as thyself. There is no other commandment greater than these.

And the scribe said to him, Right, teacher; thou hast spoken according to (the) truth. For he* is one, and there is none other besides him; and to love him with all the heart, and with all the intelligence,* and with all the soul,* and with all the strength, and to love one's neighbour as one's self, is more than all the burnt offerings and* sacrifices.

And Jesus, seeing that he had answered intelligently, said to him, Thou art now far from the kingdom of God. And no one dared question him any more. And Jesus answering said (so he was) teaching in the temple,* (Now to the scribes my text)

she (Jesus) is one of David? (for?) David himself said (speaking) to the Holy Spirit, The Lord said to my Lord, Sit on my right hand until I put thine enemies (at) footstool* of the feet. David himself (David's?) calls him Lord, and whence is he his son? And the name of the people loved him gladly. And he said to them in his doctrine, Beware of

the scribes, who like to walk about in long robes, and salutations in the market places, and first places at suppers; who devour the houses of widows, and so to pervert make long prayers. These shall receive a severer judgment. And Jesus, having sat down opposite the treasury, saw how the crowd was casting money into the treasury; and many rich came in much. And a poor widow came and cast in two mites, which is a farthing. And having called his disciples to him, he said * to them, Verily I say unto you, This poor widow has cast in more than all who have cast into the treasury; for all have cast in of that which they had in abundance, but she of her destitution has cast in all that she had, the whole of her living.

3111. And as he was going out of the temple, one of his disciples says to him, Teacher, see what stones and what buildings! And Jesus answering said to him, Seest thou these great buildings? not a stone shall be left upon a stone which shall not be thrown down. And as he sat on the mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be, and what is the sign when all these things are going to be fulfilled. And Jesus answering them began to say, Take heed lest any one mislead you. For many shall come in my name, saying, I am he, and shall mislead many. But when ye shall hear of wars and

10 rumour of wars, be not disturbed.
 11 For ¹⁰ this must happen, but the end
 is not yet. For nations shall rise up
 against nation, and kingdom against
 kingdom; and ¹¹ there shall be earth-
 quakes in [different] places, and
 there shall be famines and troubles;
 12 these things [are the] beginnings of
 those. But ye, take heed to your-
 selves, for ¹² they shall deliver you up
 to tribulation and to synagogues;
 ye shall be beaten and brought be-
 fore rulers and kings for my sake, for
 13 a testimony to them; and the gospel
 must first be preached to all the na-
 14 tions. But when they shall lead you
 away to deliver you up, be not care-
 less beforehand as to what ye shall
 say, [nor prepare your discourse];
 but whatsoever shall be given you in
 that hour, that speak; for ye are not
 the speakers, but the Holy Spirit.
 15 But brother shall deliver up brother
 to death, and father child; and chil-
 16 dren shall rise up against parents and
 shall cause them to be put to death. And
 ye will be hated of all on account
 of my name; but he that has endur-
 17 ed to the end, he shall be saved. But
 when ye shall see the abomination
 of desolation¹⁸ standing where it
 should not, the that reads let him
 consider¹⁹ [W] then let those in
 18 Judea flee to the mountains, and
 him that is upon the housetop not
 come down into the house, nor enter
 19 into it to take away anything out
 of his house; and him that is in the

10 shall not return back to take his
 garment. But woe to those that are
 15 with child and to those that give suck
 in those days! And pray that it
 20 may not be in winter time; for those
 days shall be distress such as there
 has not been for the world (the)
 beginning of creation which God creat-
 ed, until now, and never shall be;
 25 and if (the) Lord* had not cut short
 those days, no flesh should have been
 saved: but on account of the elect
 whom he has chosen, he has cut short
 those days. And thus if any one
 30 say to you, Lo, here is the Christ,
 or, lo, there, believe ye not. The
 false Christe and false prophets will
 arise, and give signs and wonders to
 deceive, if possible, even the elect.
 35 But do ye take heed: behold, I have
 told you all things beforehand. But
 in those days, after that distress, the
 sun shall be darkened and the moon
 40 shall not give the light: and the stars
 of heaven shall be falling down,* and
 the powers which are in the heaven
 shall be shaken: and then shall they
 45 see the Son of man coming in clouds
 with great power and glory; and then
 shall he send his angels and shall
 gather together his elect from the
 50 four winds, from end of earth to end
 of heaven. But hearken the parable
 from the fig tree: when the branch
 already becomes tender and puts
 55 forth the leaves, ye know that the
 summer is near. Thus also ye, when
 ye see these things hastening, know

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²⁰ And going away, he prayed again, saying the same thing. And returning, he found them again sleeping, for their eyes were heavy; and they knew not what they should answer him. And he comes the third time and says to them, Sleep on now and take your rest. It is enough; the hour is come; behold, the Son of man is delivered up into the hands of sinners. Arise, let us go; behold, he that delivers me up has drawn nigh.

²¹ And immediately, while he was yet speaking, Judas comes up, being one of the twelve, and with him a great crowd, with swords and staves, from the chief priests and the scribes and the elders. Now he that delivered him up had given them a sign between them, saying, Whosoever I shall kiss, that is he; seize him. And he had [him] away secretly. And being come, straightway coming up to him, he says, Rabbi, Rabbi; and he covered him with kisses. And they laid their hands upon him and seized him. But a certain one of those who stood by, having drawn his sword, struck the bondman of the high priest, and took off his ear. And Jesus answering said to them, Are ye come out as against a robber, with swords and staves to take me? I was daily with you teaching in the temple, and ye did not seize me; but [it is] that the scriptures may be fulfilled. And all left him and fled. And a certain young man followed him with a linen cloth cast about his naked body; and [the young man] seized him; but he, leaving the linen cloth behind [him], fled from them naked.

²² And they led away Jesus to the

high priest. And there come together to him all the chief priests and the elders and the scribes. And Peter followed him at a distance, for [he was] within the court of the high priest's palace; and he was sitting with the officers and warming himself to the light [of the fire]. And the chief priests and the whole sanhedrim sought testimony against Jesus to kill him; but they found none. And old and new find [any]. For many have taken witness against him, and their testimony did not agree. And certain persons rise up and bear false witness against him, saying, We heard him saying, I will destroy this temple which is made with hands, and in the space of three days I will build another not made with hands. And neither thus did their testimony agree. And the high priest, rising up before them all, asked Jesus, saying, Answerest thou nothing? What do these testify against thee? But he was silent, and answered nothing. Again the high priest asked him, and says to him, Thou art the Christ, the Son of the blessed? And Jesus said, I am, and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. And the high priest, having rent his clothes, says, What need have we any more of witnesses? Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death. And some began to spit upon him, and to cover his face, and to buffet him, and say to him, Prophesy; and the officers struck him with the palms of their hands.

²³ And Peter being below in the palace-court, there comes one of the maids

²⁴ of the high priest, and seeing Peter warming himself, having looked at him, says, And thou wast with the Nazarene, Jesus. But he denied, saying, I know not the man. And he went out into the vestibule; and a cock crew. And the maid, seeing him, again began to say to those that stood by, This is [one] of them. And he again denied. And again, after a little, those that stood by said to Peter, Truly thou art [one] of them, for also thou art a Galilean. But he began to curse and to swear, I know not this man of whom ye speak. And the second time a cock crew. And Peter remembered the word that Jesus said to him, Before [the] cock crew twice, thou shalt deny me thrice; and when he thought thereon, he wept.

XV. And immediately in the morning the chief priests having taken counsel with the elders and scribes and the whole sanhedrim, killed Jesus, and carried [him] away, and delivered [him] up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answered and said to him, Thou sayest. And the chief priests accused him urgently. And Pilate asked him again, saying, Answerest thou nothing? Son of how many things they bear witness against thee? But Jesus still answered nothing, so that Pilate marvelled. But at [the] feast he released to them one prisoner, whomsoever they begged of him]. Now these

were the [persons] named Herodias bound with those who had made insurrection with [him], [and] that had committed murder in the insurrection. And the crowd crying out began to beg [that he would do] to them as he had always done. But Pilate answered them saying, Will ye that I release to you the King of the Jews? for he knew that the chief priests had delivered him up through envy. But the chief priests stirred up the crowd that he might rather release Barabbas to them. And Pilate answering said to them again, What will ye then that I do [to him] whom ye call King of the Jews? And they cried out again, Crucify him. And Pilate said to them, What evil then has he done? But they cried out the more cruelly, Crucify him. And Pilate, desiring to content the crowd, released to them Barabbas, and delivered up Jesus, when he had quipped him, that he might be crucified. And the soldiers led him away into the court which is called the pretorium, and they call together the whole band. And they clothed him with purple, and laid round on him a crown of thorns which they had plucked. And they began to salute him, Hail, King of the Jews! And they struck his head with a reed, and put on him, and, leading the cross, did him homage. And when they had mocked him, they took the purple off him, and put his own clothes on him; and they led him out that they might

crucify him, that every one might see him.

²⁵ A difficult work, but I think well rewarded.

²⁰ And going away, he prayed again, saying the same thing. And returning, he found them again sleeping, for their eyes were heavy; and they knew not what they should answer him. And he comes the third time and says to them, Sleep on now and take your rest. It is enough; the hour is come; behold, the Son of man is delivered up into the hands of sinners. Arise, let us go; behold, he that delivers me up has drawn nigh.

²¹ And immediately, while he was yet speaking, Judas comes up, being one of the twelve, and with him a great crowd, with swords and staves, from the chief priests and the scribes and the elders. Now he that delivered him up had given them a sign between them, saying, Whosoever I shall kiss, that is he; seize him. And he had [him] away secretly. And being come, straightway coming up to him, he says, Rabbi, Rabbi; and he covered him with kisses. And they laid their hands upon him and seized him. But a certain one of those who stood by, having drawn his sword, struck the bondman of the high priest, and took off his ear. And Jesus answering said to them, Are ye come out as against a robber, with swords and staves to take me? I was daily with you teaching in the temple, and ye did not seize me; but [it is] that the scriptures may be fulfilled. And all left him and fled. And a certain young man followed him with a linen cloth cast about his naked body; and [the young man] seized him; but he, leaving the linen cloth behind [him], fled from them naked.

²² And they led away Jesus to the high priest. And there come together to him all the chief priests and the elders and the scribes. And Peter followed him at a distance, for [he was] within the court of the high priest's palace; and he was sitting with the officers and warming himself to the light [of the fire]. And the chief priests and the whole sanhedrim sought testimony against Jesus to kill him; but they found none. And old and new find [any]. For many have taken witness against him, and their testimony did not agree. And certain persons rise up and bear false witness against him, saying, We heard him saying, I will destroy this temple which is made with hands, and in the space of three days I will build another not made with hands. And neither thus did their testimony agree. And the high priest, rising up before them all, asked Jesus, saying, Answerest thou nothing? What do these testify against thee? But he was silent, and answered nothing. Again the high priest asked him, and says to him, Thou art the Christ, the Son of the blessed? And Jesus said, I am, and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. And the high priest, having rent his clothes, says, What need have we any more of witnesses? Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death. And some began to spit upon him, and to cover his face, and to buffet him, and say to him, Prophesy; and the officers struck him with the palms of their hands.

²³ And Peter being below in the palace-court, there comes one of the maids of the high priest, and seeing Peter warming himself, having looked at him, says, And thou wast with the Nazarene, Jesus. But he denied, saying, I know not the man. And he went out into the vestibule; and a cock crew. And the maid, seeing him, again began to say to those that stood by, This is [one] of them. And he again denied. And again, after a little, those that stood by said to Peter, Truly thou art [one] of them, for also thou art a Galilean. But he began to curse and to swear, I know not this man of whom ye speak. And the second time a cock crew. And Peter remembered the word that Jesus said to him, Before [the] cock crew twice, thou shalt deny me thrice; and when he thought thereon, he wept.

